



Science Club of St. Augustine's High School, Bolahun

I. LXXII

ly Baptism: Christ's and Ours

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ministration of Baptism

By the Reverend Leonard P. Wittlinger, probationer Priest
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California.

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By H. M. Barrat, Compiler of 'C.S.I. Facts,' Communicant
of Trinity Church, Southport, Connecticut.

e Shadow of a Great Rock

By the Right Reverend J. Stuart Wetmore, D.D., Suffragan
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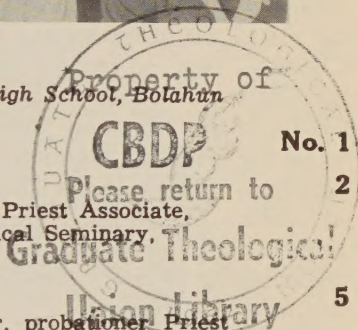
By the Reverend Charles E. Davis, Oblate of Mount Calvary,
Canon of Trinity Cathedral, Omaha, Nebraska.

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CBDP

HOLY BAPTISM: Christ's and Our

IN THE Second Sunday after Epiphany, the Holy Gospel commemorates the Baptism of our Blessed Lord in the Jordan. This is nowadays usually treated as one more "green Sunday" without any special significance or importance. It may therefore come as a surprise to us to learn that the commemoration of Christ's Baptism in January was in the past regarded as one of the major events of the Christian year. In ancient centuries Christ's Baptism, rather than the Visit of the Wisemen, was taken to be the principal element in the Epiphany season. In the Churches of Eastern Christendom the celebration of this event is still always the occasion of great popular devotion and festivity.

All of this is very scriptural. If we look at the New Testament accounts of our Lord's earthly life, it is clear that His Baptism was of immense importance. St. Mark and St. John place it in the first chapter of their respective Gospels. St. Matthew and St. Luke both place it in their third chapters where it begins the account of our Saviour's adult life and work. It is something basic for all four Gospels. It reveals to us the fundamental realities about God and how these realities are brought to bear on our lives as Christians.

First of all, it is the revelation of the Holy Trinity. God the Father

speaks from Heaven owning Jesus as His Son; Jesus is there in human flesh; and the Holy Ghost descends as a dove upon Him. This is the great manifestation of the Holy Trinity, and it is in regard to Baptism that our Lord is recorded to have given His clearest trinitarian teaching (Matthew 28:19, and John 3 — the Trinity Sunday Gospel). Holy Baptism remains in Christian tradition as the Sacrament in which we profess the Holy Trinity.

Secondly, in His Baptism we learn who Jesus is. Standing naked in the muddy water, surrounded by a motley crowd of acknowledged sinners, this young workman from Nazareth is declared to be the Son of God. By the descent of the Spirit, He is also shown to be the Christ. This latter point requires clarification. The Greek word "Christ" means someone who is anointed, or smeared with oil. It is the exact translation of the older Jewish term "Messiah." The Old Testament speaks of kings, priests, and prophets being ordained for their office by having olive oil ceremonially poured over them. The Jews came to look forward, however, to a greater ruler and high priest who would be anointed not by earthly olive oil but by the outpouring of the actual Spirit of God. Such one is prophesied in portions of the Book of Isaiah (such as 61:

appointed in place of the
title for the Second Sunday
(Christmas). It was this sav-
anointed by the Spirit of
who was spoken of hope-
as the Messiah or (among
Jews) as the
Messiah.

With the appearance of the Holy
Spirit descending on Jesus was a
meaningful sign to contemporary
Jews. It showed that He was the
Elect One, the Christ. Hence
we can see what is meant in our
Gospel for the Second Sunday
of Epiphany (Prayer Book, p.
10). When St. Mark speaks of the
beginning of the gospel of Jesus
Christ, the Son of God, he is
using titles quite directly related
to what happened at the Jordan.

Secondly, Jesus' Baptism tells us
of salvation. Here the Righteous
entered the ranks of sinners,
showing that sinners could enter His
Righteousness. Here He inaugu-
rated His active work of reconcil-
ing, here He entered on the road
which was to lead to Calvary. In St.
Matthew's Gospel (1:29-34) it is here

that He is recognized as the
Son of God that taketh away
the sin of the world." Elsewhere,
we learn from the Holy Gospel
of St. James' Day (Prayer Book,
p. 44), Jesus Himself speaks of His
Baptism as a "baptism." (See also
Matthew 26: 1-22, for a striking com-
parison of suffering to immersion.)

All of this is shown to us in
Jesus' Baptism. In our own Bap-
tism all of this is brought to bear
on us. In Jordan it was declared
that He is the Son of God. In the
Baptism we are made children of

God in Him by the power of the
Holy Spirit. We are here made
sharers in His Sonship, adopted
sons and daughters of God and
thus actual members of His Fam-
ily.

At Jordan He was shown to be
the Christ. In our Baptism, we are
made "Christians," that is, sharers
in His Christhood. As the Spirit-
anointed High Priest and King of
Heaven, the Lord Jesus imparts
His heritage to His brothers and
sisters, making us fellow-workers
in His priesthood and fellow-heirs
of His glory (see I Peter 1:17-2:5,
Romans 7:14-17; Galatians 4:4-7).
The bestowal of the Spirit has
from ancient times been particu-
larly associated with that second
part of the baptismal rite which
we know as Confirmation. This
will be discussed more fully in
these pages next month.

At His Baptism the Lord Jesus
was shown to be the Saviour of
sinners. In our Baptism we are
made beneficiaries of His salva-
tion. Here He bowed His glory to
our misery; here by His humilia-
tion we are raised up (See Ro-
mans 6). Converts who come to
Christianity in faith and penitence
find in the font a "clean slate," a
new start, the power to lead a new
life free from the dead weight of a
guilty past. Every missionary has
seen in concrete terms the won-
derful effects of this in the lives of
men and women and children.
On the other hand, those who are
baptized in infancy have the priv-
ilege of growing up in the secure
knowledge that Christ is their her-
itage, that Christianity is their true

nationality and that Heaven is their rightful home. In this twentieth century hoards of dispossessed souls wander from country to country as pawns in the warfare of ideologies. It is a tiny minority who are fortunate enough to have the moral security of a firm Christian faith. How many Americans know that in Asia today there are whole villages that ask for Baptism, but cannot receive it, because no denomination has the available manpower or funds to extend its ministry into so many areas?

Christian tradition does not deny Baptism even to those who have no earthly prospect of understanding its meaning. Imbeciles, those dying in senility, babies with no hope of living but a few days — all of these may, when circumstances make it reasonably possible, receive this Sacrament. One is often asked, "What good does it do them?" Who can claim to know the answer? One can only say that often it is the only good we can do them, the only possible act to confer spiritual recognition and dignity on a human soul for which Christ died but which is otherwise cut off from earthly human fellowship. As a fact of experience we do know this: by administering this glorious Sacrament to those whom the world assigns to oblivion — victims of tragedies, malformation, and ghastly misfortunes — Christian people discover in the most concrete terms the reality of the love of Christ. This is one of the mysterious but

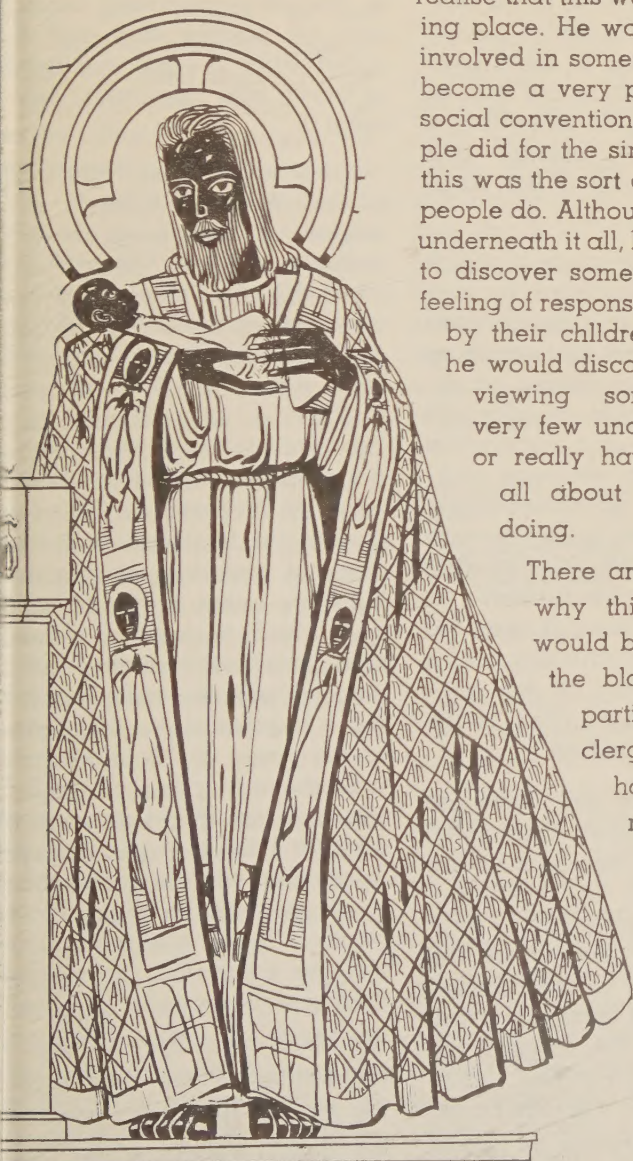
overwhelmingly real ways in which Christ's people may share in the Baptism that He is baptized with. It is one of the ways in which we can learn the meaning of His words: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:40).

Emanating from Christ, Baptism, like the other Sacraments, is a ministration of Christ's Body, the Church. The layman who hastily baptizes a dying man on a battlefield or in a hospital ward is acting with the Church behind him. In an ordinary christening not only the priest, but also the sponsors, the parents who proudly see their baby carried to the font, the acolytes, the congregation joining in the responses and prayers are all there as members of Christ's Body, to take a responsible and spiritually significant part in what is done. This corporate action in church should point to a corporate action out of church — the patient efforts, the prayers, the tact, the unselfish Christian witness — which we must all carry on in the world in order to bring new individuals and new families to Christ. Every member of the Church, wherever he is and wherever he is, is called to take some part in this action, for:

"There is one body, and one Spirit, even as ye are called to one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all" (Ephesians 4:4-6). ●

ministration of BAPTISM

By Leonard P. Wittlinger



IF A MEMBER of the early Church were to view the practice involved in the administration of Holy Baptism in the Episcopal Church in the middle of the twentieth century, he would be quite shocked, if not unable even to realise that this was what was taking place. He would find he was involved in something which had become a very pretty and polite social convention which nice people did for the simple reason that this was the sort of thing that nice people do. Although it is true that, underneath it all, he might be able to discover some vague parental feeling of responsibility to do right by their children, nevertheless, he would discover that he was viewing something which very few undertake seriously or really have any idea at all about what they are doing.

There are many reasons why this is so, and it would be difficult to say the blame lies in any particular area. The clergy, for example, have been very negligent in their responsibilities in regard to Holy Baptism failing over and over again to give adequate instruction concerning its

nature to their people, or even acting as if the thing were not very important in the first place. Most of the written material which an intelligent layman might wish to investigate about the nature of the Sacrament is not of much value either. When one looks at the description of Holy Baptism in the Offices of Instruction in the Prayer Book, he finds something that is, as far as the modern individual is concerned, totally useless; and most other material is not much more explicit.

Furthermore, the mode in which Baptism is administered by and large in the Church today does nothing to suggest that anything very important is taking place. Sweet, private, little, Sunday afternoon Baptisms, as a preparation for a later Sunday afternoon cocktail party, really do not convince one of much of anything. One can say that, essentially, the sad state of Baptism today lies primarily in the lack of emphasis put upon the necessity of the Sacrament, and a lack of information of any very good quality being given to the people about its nature.

All of this really has a very astonishing implication. Essentially, what the Church would be saying to this first century Christian viewing its attitude toward Holy Baptism is that this thing which the New Testament clearly understood as the most important event in a person's life has, as far as the Church today is concerned, reached a state wherein it is either completely ignored, and/or its people

are completely ignorant about it. One might make a comparison between the administration of Holy Baptism and breathing, in saying that breathing becomes such an unconscious act that, despite the fact that the air we take in is vital to our very existence, nevertheless we seldom stop and think about what the process involves or about how dependent we are upon it.

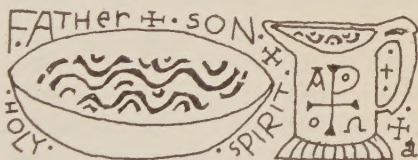
However, the One, Holy, Catholic and Apostolic Church, in her wisdom, knows, deep down underneath all the things which cloud the issue today, that this is nevertheless the Universal Sacrament, and that it is absolutely necessary that the Christian receive it. There is some comfort in the fact that the Sacrament is efficacious despite the limitations which may be involved in the understanding of the people or in the attitude of the administering priest. But how much better all of this would be if it could be administered in an understanding environment; if people could really become, baptists, if you will, through a restoration of the initiatory Sacrament to a place of centrality which it has long ago ceased to occupy. I believe it is not unfair to say that what is going to have to happen to the place of Holy Baptism in the Church can very well be compared to everything that was undergone in terms of the Eucharistic Revival, and the restoration of the Sacrament of the Altar to its rightful position in the normal worship of the Church.

is then is an assertion that the Church must become baptismally conscious, which is to say that the Church must begin to see the modern world for what it is — essentially a pagan, wandering, tuff-filled, sub- if not an anti-Christian environment. If the Church were baptismally conscious then it could indeed have its orientation for mission, for as the Church understands the nature of the Sacrament, it cannot fail to understand what the mission of the Church must be in the whole world. It is true, as has been suggested, and as the history of the Church has demonstrated, that the Christians can change the world, but this will happen only when the Church begins fully to realise what the nature of Holy Baptism really is.

Here, here in St. Martha's Church West Covina, California, have been trying to recapture an understanding of the nature of Holy Baptism and of its centrality in the Church. Although what we do is very modest and certainly most limited, nevertheless in terms of the over-all Church, it is far beyond the norm. This is to say that we do not know very much at all, but that we know more than most. And we have found that the emphasis we have used has, in the long run, been very helpful indeed.

St. Martha's is a suburban congregation, a bedroom community of the greater Los Angeles area, and in its suburban nature, it is, in a sense, typical of the vast majority of the parishes in the Episcopal Church in terms of their contact.

We are a community of the very young and of the unchurched. The average age of this community is 15, and less than half of its total population hasn't any church connection, even a nominal one. I call it a parish of mortgages and diapers. Our parish has many people who either wish to be baptised themselves or wish to have their children baptised. This article deals with the children not the adults, since our normal contact with adults in terms of Holy Baptism comes at a time when they are also preparing for Confirmation and are therefore receiving extensive instructions. The question it raises is — what do we do with the parents and godparents of children prior to their Baptism?



One thing we have to realise from the beginning is that the type of family with which we are dealing at the time of Baptism is not really very important. This may be sad, but it is nevertheless true. It makes very little difference whether the parents of the children are supposedly Church people or actually unchurched, insofar as their understanding of the nature of the Sacrament is concerned. One can say without too little error that, for the average person, contact with the Church over the years has made no dif-

ference to their understanding of this Sacrament or any other.

In our instruction of adults here at St. Martha's Church in connection with the Baptism of their children, we assume that they are really quite ignorant about anything connected with the Christian faith, that they have little understanding about the nature of man and God, and know little more about who our Lord was and what he did. The concept of the Holy Spirit is totally foreign, and the Church is primarily a building where certain like-minded souls do pleasant things together. But one thing I have found is that these people who came with their children are thirsty to know about both the nature of the initiatory Sacrament itself and the faith of the Church.

What we do to make this possible is very simple. One Sunday each month is set aside as Baptismal Sunday. On that Sunday, instead of having the normal three celebrations of the Eucharist, we have two, and at the other service have the Daily Office plus the administration of Holy Baptism. Throughout the entire month prior to this Baptism, the Sunday leaflet bears a notice that the administration of the Sacrament will take place. This is announced from the chancel steps, and our people have come to learn without much difficulty that we permit no variations in this custom. We expect them to present their children for Baptism at the regularly scheduled Sunday.

Another one of our requirements

is the attendance at an instructional class of the parents of the children and if possible in terms of transportation, of the godparents as well. We make no exceptions in this regard either, and if parents cannot attend the class one month they must wait until such time that they can attend. It was my custom to go to the individual homes for instruction of parents, but this became increasingly difficult as the congregation grew, and now, with some 100 Baptisms a year, it has become categorically impossible. Therefore, we now require that the parents come to an instructional class at the church. This class, at the present time, involves one evening prior to the administration of the Sacrament. I would be the last one to suggest that this is in any way adequate or even more than a surface handling of the situation.

Nevertheless it is obviously better than nothing at all, and in a number of hours with a separate group of intelligent young parents one can accomplish a great deal, especially when the session comes so close to the actual Baptism and one uses every available resource that can be mustered to demonstrate exactly and precisely what the Church feels about the subject.

The content of these evening sessions obviously is limited. But what it lacks in depth, it does in some way handle in terms of the area covered. I begin with a presentation of the rationale of the way our parish administers the

rament. It points out quite simply that we do nothing that the practices and general tradition of the Church do not expect that we will. I talk briefly about why we restore that the Sacrament be administered when the local parish, a small colony of heaven, is gathered together. With this out the way, I then proceed to present the New Testament background for the administration of



Sacrament, and from that into a presentation of how the early Church handled the matter. This I have been able to make quite clear by comparing the way the modern Church, in its error, has handled the administration of Baptism. It is really very simple indeed to make a completely adequate and strong and serious presentation for the correct way of administering, and our attempts to restore the Sacrament to its rightful place in the Church and understanding of the whole. We tell them what the Sacrament means in every detail. We give them a healthy layman's understanding of the theology of the Sacrament. In short, we do all that can in some two and a half

hours at least to plant a seed, and this is all we can hope to do, a seed of understanding in regard to the nature of this thing about which we are talking.

I should like to put in a brief word about sponsors or godparents or witnesses. As I said, we do require them to attend the instruction class when possible, but in an area as far flung and as much on the move as Southern California, this is often quite impossible. In any event I feel that the use of godparents is a dated custom of the Church which really no longer adequately reflects anything that the Church is about. Most godparents with whom I come in contact are either well-meaning relatives or G. I. buddies, or sorority sisters, or next-door neighbors, who never really get past the hurdle of understanding why they are doing what they are doing, let alone understanding what the thing is all about. Furthermore, the intensely increasing mobility of the American population does not help, and most children grow up with no idea who their godparents are. I think that the system is highly ineffective, and what we try to stress here in St. Martha's parish is the fact that the natural biological parents of the children and the parish church, as the body of Christ itself, are the agencies which are going to have to be responsible for seeing that the children receive the Christian education, which is the precise thing that the sponsors are promising.

We attempt to make the actual administration of the Sacrament instructive. We must admit that, in so doing, we use a certain licence which we are not actually permitted rubrically. However, we do not apologize for what we do. In the first place, the monthly Baptismal Service is emphasised. It is referred to at least once each week in the parish announcements, and upon the day of Baptism, there is no doubt in the minds of anyone attending the service that this is the point of emphasis of the morning. We have all children in the parish, five years old and above, attend the Baptisms. We do all that we can to make real and dramatic to them, as well as their parents, that something very important and very real is happening. Because the children are present, we have the congregation remain seated for the entire service which makes it much easier for small children to stand on kneelers and suchlike to see what is happening, rather than being left in complete ignorance behind the back of a six-foot layman. We use such ceremony as the Church might provide.



There is a dramatic procession to the font, with torch bearers, boys bearing the ewer and bowl, and the clergy, as well as a layman to

read the Baptismal lessons. We actually do not use a font in the strict sense of the word, because we administer the Sacrament on the raised steps of the chancel, so that it may be seen by all. We use instead a large silver bowl that is held by one of the servers. Almost everyone will admit today that the average location of the font is absolutely beside the point.

When the people have been seated, I then have a short homily on the nature of the of the Sacrament, which I address to the entire congregation. This in no way takes the place of the sermon of the morning which is always based upon the liturgical year. After the general address to the congregation and the homily there is a particular address to the parents and godparents upon what they are involving themselves in. They stand before the congregation for this instruction. The entire instruction period which is, of course, lacking rubrical direction, might be compared to the address to the congregation and to the couple in Holy Matrimony. Again, we are extra rubrical insofar as, at the time of the promises by the parents and sponsors, we have the entire congregation audibly repeat their own Baptismal vows, emphasising to them that they are, in a very real sense, going to be responsible for the Christian education of these children through the sort of program that they provide in the parish. We furthermore have the sentence of reception into the

ch said by the Corpus Chris-
well. Then, when the entire
ment has been administered,
stand and repeat together the
small creed, the ancient Apos-
Creed, of the Church. I assure
that such a handling of the
ment is noticeably different
what occurs in most places,
that its effectiveness cannot
challenged.

ere is a certain amount of
w-up which we do too, al-
gh this again could be far
ter than it is. We provide lit-
ure on Holy Baptism for each
parent and each set of parents
n we give them their certifi-
s of baptism or sponsorship.
include in our parish welcome
ets statements about how and
Baptism is administered in
congregation. We have regu-
struction in the sermons, the
sh leaflet, and the weekly par-
newspaper. In addition, there
xtensive instruction during the
firmation classes. None of this
really adequate or sufficient,
it is nevertheless a positive
o forward toward a currently
dequately approached subject.

might conclude by repeating
simple story of a three-year-
boy who was being dragged
he font one Sunday afternoon
Baptism quite against his will.
father turned to him and said,
at's all right, there's really
hing to it!" Today, the Church
oing very little to demonstrate
er to itself or to the world as
hole that there is very much to
fter all •

The Sisters of St. John Baptist





IT WAS Whitsun Tuesday, June 6, 1876, that my father and mother and brother accompanied me to the Sisters of St. John Baptist that I might become a postulant. We were all entirely satisfied with the Community. It was Catholic, there was a Rule, a habit, life vows, daily Mass, Confession, and the Monastic Office, all of which were essentials. The Sisters came to America with the permission and welcome of the Bishop of New York, Horatio Potter. The Community was twenty-five years old and firmly established in England. Besides these things, what attracted me was a sense of reality. There were Offices and Sacraments and prayer time, and plenty of plain hard work."

Eighty-five years have elapsed since that postulant arrived, and many changes have taken place in the exterior circumstances of the Community (and society in

general), but the Community of St. John Baptist retains its ethos and strives to fulfil its mission to "make straight in the desert a highway for our God."

There is a Rule — the same Rule of Life developed by the Founders Canon Thomas Thelluson Carter and Mother Harriet Monsell, at Clewer, England, in 1852. There is also a Constitution based on the one which received approval from the Bishop of Oxford in 1874, but which has been revised several times to meet the demands of modern living, and to conform to the doctrine, discipline and worship of the Protestant Episcopal Church in the United States of America. It bears the signature of approval of the Bishop of Newark, our Visitor, 1954.

The Community came to the United States at the invitation of the Folsom family, who finance



foundation and whose daughter was Sister Helen Margaret. It was really her dream and her desire that something should be done for the German immigrants who lived in the lower East Side of Manhattan. Thus "parish work" is the foundation work in the United States. This was not true in England, where the beginning had been moral welfare work. However, it was never the intention here or in England to confine the activity of the Community to any one type of work. The foundation of the Community is "for the honor and worship due Almighty God, the cultivation of the Counsels and the practices which He taught as the way of perfection, and for active service both in spiritual and corporal works of mercy." According to the Community soon found itself answering other calls. St. John Baptist School for young ladies

was founded in 1880. Always work was with people and involved teaching — schools, children's homes, hospitals, Sunday Schools, Confirmation classes, etc., sometimes classroom teaching, but more often spiritual teaching and counselling of individual persons.

How many times people have come up to Sisters on the street, in railway stations or airports, and have said, "Aren't you a Sister of St. John Baptist? I recognized your habit." Religious habits are developments of the peasant dress of the early centuries; ours is black with wide bell-shaped sleeves, a girdle with the traditional knots symbolizing the three vows, a scapular, silver cross, black veil, wide white collar and cap with broad bands extending over the edge of the collar. The bands were developed because in the beginning years the Bishop of



Oxford would not allow the Sisters to wear veils. It is still a family tradition to remove our veils when we are doing physical work (e.g., washing dishes, sweeping floors, etc.). We also wear, on the fourth finger of the right hand, a plain gold ring symbolical of our marriage to our Heavenly Bridegroom.

The Bishop of Oxford not only forbade the early Community veils; he also forbade the Sisters taking vows publicly. However, the vows of poverty, chastity and obedience were taken privately. In 1920 they were incorporated into the Profession Service. The Warden Founder wrote, "The vows are the utterance of an accepted vocation made to God who inspired it." "Poverty, implying the surrender of the use of all possessions, to be content with what is provided out of the common fund; chastity, the consecration of body and soul;

obedience, implying submission to the Rules and Constitutions, and to the authorities acting under the Rule."

There are Offices, Sacraments and prayer time. The traditional seven Offices of the day are recited by the Sisters from THE DAY HOURS OF THE CHURCH which was the first English office book published in 1858. (It has gone through a number of revisions since.) Every Sister is expected to be present at each Office unless for some special reason and with express permission. If absent, she is bound to either say it privately, or, if that is impossible, to commemorate it by a brief act of devotion. The Holy Sacrifice is offered daily. Each Sister has an hour for mental prayer in the morning, a short meditation on the Blessed Sacrament in the afternoon, and time for intercession

fore the last office at night. The day is thus marked off by times of prayer and devotion in Chapel, and is further safeguarded by periods of silence. The Great Silence is from the time of the last office in the evening until after breakfast the next morning. The lesser silences are from 9:30 a.m. to noon, and from 3:00 to 5:00 in the afternoon. The purpose of the silence is to mark off periods of the day for recollection and listening. Conversations for teaching or ministry are not breaches of silence in the daytime.

And plain hard work." The Sisters are expected to participate as far as they are able in the physical work of the household. They are also occupied with the spiritual works of the Community. St. John Baptist School, founded in 1880, now occupies its own pro-

perty near the Convent at Mendham, New Jersey. It is a college preparatory school of some eighty girls, grades 8 through 12. Girls are given a well-rounded course of study and training in Christian living, as well as the doctrine of the Church. The Sisters administer the School and do some teaching.

The Community also works in two parishes. In New York City the Sisters live and work at St. Luke's Chapel in Greenwich Village. St. Luke's is one of the Trinity Chapels. Parish work is kaleidoscopic — ever changing, sometimes heart-rending, but always rewarding. In Jersey City, New Jersey, the Sisters live and work at Grace Church (Van Vorst), that great experiment in which an urban parish has come to new life and usefulness as an integrated, neighborhood Church family.



The Community of St. John Baptist in 1961 has a Rule, a habit, life vows, the Sacraments, the Monastic Office, plenty of hard work and a very great need of your prayers and of young women who are willing to dedicate their lives in poverty, chastity and obedience to the greatest of all adventures, that they like our Patron may say, "This my joy is fulfilled." ●



NORTH INDIA PLAN

BY H. M. BARRATT

AN ECUMENICAL question of teaching and disquieting character has been prepared by His Grace, the Metropolitan of the Anglican Church of India, Pakistan, Burma and Ceylon, to come before the Metropolitans of all other branches of the Anglican Communion and before the Presiding Bishop of our own Church. The question, relating to the Plan of Church Union in North India and Pakistan, is stated in a resolution passed by the General Council (Convention) of the Church of India, Pakistan, Burma and Ceylon, January 11-14, 1960, as follows:

... the General Council requests His Grace, the Metropolitan, to refer to the Metropolitans of the other Churches and Provinces of the Anglican Communion the question whether they will be prepared to enter into relations of communion with the uniting churches from their inauguration, and the Church of this Province to come to its final decision in the light of their replies."

The time schedule set by the proponents of the Plan is for the inauguration of the new church in 1963, if possible. In England in May 1960, the Convocations of Canterbury and York appointed a committee to advise the Archbishops on their reply to the Metropolitan of the Church of India,

Pakistan, Burma and Ceylon (in common parlance and hereinafter called the C.I.P.B.C.). What action, if any, is being taken in our own Church here, or in other branches of the Anglican Communion has not yet been made public, but the action of the Church of England would indicate that the question is one of immediate concern.

This question is also of an importance quite disproportionate to the size of the C.I.P.B.C., which is a very small province, constituting only about 3% of the Anglican Communion. However, since serious precedents in the ecumenical field may be set by the action of any one province, no matter how small, this venture of the C.I.P.B.C. should be given most thoughtful examination.

The Churches participating in the reunion movement, in the order of their communicant strength in 1958, are: The United Church of Northern India (Congregational-Presbyterian), 208,770; The Council of Baptist Churches in North India, 158,216; The Church of India, Pakistan, Burma and Ceylon (Anglican), 146,315; The Methodist Church of Southern Asia, 137,261; The Church of the Brethren in India, 9,434; The Disciples of Christ, 4,415; The Methodist Church (British & Australian Conference), 3,-

355. The total communicant membership is 667,766, of which the Anglican communicants constitute 20%. The total membership of the C.I.P.B.C. is given as 340,943.

Since 1929 a Negotiating Committee for Church Union, consisting of representatives of each Church, has labored with untiring zeal to produce the Plan of Church Union which was published in 1957 and is now awaiting the acceptance of the Churches themselves.

To appreciate fully the forces behind this effort of reunion, it is essential to realize the situation of Christianity in India today numerically and historically. Within its population of 397,540,000 persons (UN estimate, 1958) there are over 8,000,000 Christians falling into four major groups, Syrian, Roman Catholic, Anglican and Post-Reformation. The Syrian Church is the most ancient and claims St. Thomas the Apostle as its founder. There is evidence of its existence as early as the 4th Century. It is now divided into four parts, one of which is the Mar Thoma Church. Next in historical order is the Roman Catholic Church, brought to India by the Portuguese in the 16th Century and which, except during the period 1750-1850, has greatly extended itself, claiming now over three million souls. The Anglican Church, although it ministered to the English in India from the 17th Century on, only began its missionary work in the late 18th Century. Subsequently its growth has been steady. In 1928 it became the au-

tonomous Church of India, Pakistan, Burma and Ceylon. In 1947 it lost four dioceses and 407,000 members (Anglican Christians) to the Church of South India. Five new dioceses were created after 1947 and in 1958 it consisted of sixteen dioceses and membership listed above. The Baptists came early in the 19th Century; Presbyterians and others followed, until now there are over two million belonging to more than two hundred Post-Reformation Churches, many of which are further subdivided according to the geographic origin of their founders, or their location in India.

It is well known that these many divisions of Christianity appear not only inexplicable but un-Christian to the Indian convert who knows little, if anything, of their historical roots. It has been said, although more picturesquely than accurately, that for the missionary, the importance of the theological distinctions fades as he tries to teach the worship of God to a "man who worships a cow." From the point of view of both the Hindu and of the missionary the divisions of Christianity are an obstacle to conversion. Therefore there is a special need for a united Christianity in the missionary field and it is quite natural that the Ecumenical Movement which started in the 19th Century in Europe and America has, in India, produced two conspicuous efforts at reunion, the Church of South India (hereafter referred to as the C.S.I.) and the Plan for Church Union in

with India and Pakistan. These efforts are noteworthy because of the depth of their concern rather than for the number of churches involved or for the number of Christians participating, many of which are relatively small. Moreover for Anglicans they are of the utmost importance since they involve a province of the Anglican Communion and are in part the outgrowth of the famous "Appeal To All Christian People" of the Lambeth Conference, 1920, which advocated that the Post-Reformation Churches should accept episcopacy.

While identical in aim, these two movements are based on quite different premises concerning the ministry, in each case due to attempts to recognize the reality of the Ordinations of the non-episcopally ordained clergy and at the same time to obtain Apostolic Orders, without prejudice to either concept.

For an understanding of the North India Plan it is important to bear in mind certain facts concerning the C.S.I. (a.) Its Constitution provides that there be an episcopally ordained ministry of bishops, presbyters, and deacons, but qualifies this provision by the statement that the Church is not committed to "any particular interpretation of Episcopacy"; (b.) In the thirty years following the inauguration of the Union, that is until 1977, the clergy of the participating Churches who have not been episcopally ordained, serve on an equal status with those epis-

copally ordained; and (c.) it is also stated that eventually all the clergy will be episcopally ordained, but that at the end of the thirty years, the C.S.I. will "determine whether there shall continue to be any exceptions to the rule that its ministry is an episcopally ordained ministry and generally under what conditions it will receive ministers from other Churches into its ministry." These principles are officially described as "anomalous." They certainly appear contradictory. They are. Therein lies the anomaly. (For more detailed accounts of the C.S.I. see the Holy Cross Magazine for May and September 1958.)

Great disappointment was sustained by the C.S.I. when, after its inauguration in 1947 and the Lambeth Conference of 1948, it was discovered, that because of the anomaly of two ministries within the C.S.I., one episcopally ordained, the other not so, no Anglican province was able to extend to the C.S.I. a relation of unqualified intercommunion. Needless to say, this situation has not been and is not happy.

The proponents of the North India Plan have sought to avoid this sad impasse by a unique approach to the problem of the ministry, consisting of Services of Inauguration, which include the "Bringing Together of the Two Episcopates," Methodist and Anglican, and "the Unification of the Ministry" of the seven Churches. By these rites a ministry is anticipated that avoids the anomaly of the

C.S.I., and that will be acceptable to all concerned.

These Services of Inauguration, together with the Constitution, form The Plan for Church Union in North India and Pakistan, published as a booklet of some sixty pages in Madras by its Negotiating Committee. The Plan provides for two churches of identical character, the Church of North India and the Church of Pakistan. While occasionally referred to in official documents in the plural, in common parlance this is referred to as the Church of North India/Pakistan or as the CNI/P.

The Constitutional provisions regarding Doctrine, Sacraments, and Ministry are of great interest, apart from the problem of Orders. Practices of Infant Baptism and such problems as the alternative Believer's Baptism (i.e. the Baptism of adults only), the unsettled problem of the ordination of women (complicated by the fact that one participating Church already has four women presbyters) will be presented in the next issue of Holy Cross Magazine together with a description of the Service of Unification of the Ministry. The primary rite involving the Episcopate follows here.

The Episcopate

The Services of Inauguration are the unique, confusing, ambiguous and dramatic means whereby the CNI/P aims to achieve "at the outset a ministry fully accredited in the eyes of all the members and so

far as may be of the Church throughout the World." The Services consist of three initial "Steps" and two subsequent ones. Within the last year one procedural and two verbal changes have been made in them at the request of the C.I.P.B.C. and are included here although not appearing in the 1957 Text of the Plan.

Step I is the inauguration of the Union, when a representative of each of the uniting Churches reads the Resolution of his Church accepting the Plan and presents a declaration of assent to it, signed "by the bishops, presbyters, deacons, probationers (licentiates) of his Church." So far so good.

Step II is the Act of Bringing Together of the Two Episcopates, that of the Anglican bishops of the C.I.P.B.C. and that of the Methodist Church of South Asia. By this rite the Methodist bishops are to receive the "historic Episcopate" (which is defined as not committing the Church or its members "to any one particular theological interpretation of episcopacy") and the Anglican bishops "the spiritual heritage of the Methodist Church."

The Methodist Church of South Asia stems from the Methodist Church in America and so "sets apart superintendents" bearing the title of "bishop." These officials, stemming from the ordinations by John Wesley, in the late 18th Century, do not, according to Methodist doctrine, constitute a third order of the ministry, for Metho

alism recognizes only two orders, presbyters and deacons. The setting apart of these officials imparts no "indelible character," for the function terminates upon the resignation of the bishop and the surrender of his consecrating papers to the jurisdictional conference of which he is a member. It is obvious that these two Episcopates differ from each other profoundly. An Anglican bishop is a bishop for life. He may give up his Episcopal duties for reasons of ill health, etc., but he cannot surrender the Episcopal character imparted to him at his consecration. "Once a bishop, always a bishop" is a thoroughly theological statement. Consequently from the Anglican point of view this Service of Bringing Together of the Two Episcopates must be a consecration of the Methodist Bishops. In examining it, it is of importance to bear this in mind.

Incorporated in a Service of Holy Communion, between the reading of the Gospel and the Nicene Creed, the Bringing Together of the Two Episcopates begins with the Preface, read by the Presbyter conducting the service, "all the bishops standing before him." This Preface states that the Episcopate of the CNI/P shall be "constitutional and historic" (i.e. "in historic continuity with that of the early Church") and is intended to secure for the Anglican and the Methodist bishops authority to officiate duties in the CNI/P in such a manner that no member "may have cause to question their

authority" or have "any scruple in acknowledging them as bishops in the Church of God." Also the CNI/P intends to secure on the one hand for these former bishops of the Methodist Church of South Asia the special link with the Episcopate of the primitive Church which the Anglican Communion "claims" to have preserved and on the other hand to enable the bishops of the C.I.P.B.C. to enter into the "spiritual heritage of the episcopal branch of the Methodist communion."

Then follows the Prayer based on the central idea of the preceding Preface after which the bishops of one Church lay hands on the bishops of the other Church and vice versa, using the following formula:

"Mayest thou receive the Holy Spirit to continue in thee His Blessings already granted and to enrich thee according to thy need with grace and authority for the exercise of the office of a bishop together with us in the Church of God: in the name of the Father, . . . Son, and . . . Holy Spirit."

The formula for the consecration of bishops from the Book of Common Prayer is inserted here for the sake of easy comparison:

"Receive the Holy Ghost for the Office and Work of a Bishop in the Church of God, now committed unto thee by the Imposition of our hands; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen. And remember which is given thee by this Impos-

tion of our hands; for God hath not given us the spirit of fear, but of power, and love, and soberness."

It will be noted that the wording is quite different and should be judged accordingly. It is also noteworthy that the Methodist bishops have not been required to answer any questions such as Anglican bishops-elect have to answer; the Service is never referred to as a consecration; no testimonial nor promise of conformity are given, except that in Step III on the next day a representative of the Churches asks "the ministers" (bishops and presbyters-to-be) their collective assent to the Plan and their promise to act in accordance with the Constitution.

The C.I.P.B.C. explains in an official document its interpretation of this rite and "records that the Preface to the Prayer and Formula expresses sufficiently clearly the Anglican view that the historic episcopate is being conveyed to the bishops of the Methodist Church . . . and believes that the Preface, Prayer and Formula . . . should by God's Grace achieve this end as well as enabling the bishops of the C.I.P.B.C. to enter into the spiritual heritage of the episcopal branch of the Methodist Church." And it notes that this Step is limited to these purposes and "does not itself constitute them bishops" approved the "statements of the accomplished in Step III.

The Lambeth Committee on Unity while recommending certain

procedural and verbal changes in the rite, reported they "warmly" approved the statements of the aims and intentions of the Negotiating churches, as contained therein. In this connection it should be remembered that their Report is a statement of opinion only and also that the Resolution of the Conference itself giving the Report its general endorsement, is likewise a statement that is not authoritative although undoubtedly weighty.

From an Anglican viewpoint, one cannot but ask what is meant by Anglicans "entering into the spiritual heritage of the Methodist Church?" What "spiritual heritage" is lacking in the office of an Anglican bishop in the Church of God? What further sacramental grace do these Anglican bishops require for their ministry in the Church of North India that was not imparted to them at their Anglican consecrations? Analyzing the formula of the CNI/P closely, it asks God that the Holy Spirit may be received and that He may continue His blessings already granted and enrich the recipient according to his need with the grace and authority for the exercise of the office of a bishop in the Church of God. When these words are used with the laying on of hands, upon Anglican bishops the word "grace" certainly cannot refer to sacramental grace since that was conferred at the Anglican consecration once and for all. One asks, can words that are used to confer on Anglican bishops some-

quite different from the sacramental Grace of Orders be effectively to confer the sacramental Grace of Orders on and will such Orders be beyond question? There are some of the problems

presented by the Bringing Together of The Two Episcopates. In the next issue of Holy Cross Magazine, The Unification of the Ministry will be described as well as the doctrinal statements of the Plan. ●

Right Reverend J Stuart Wetmore

The Shadow of a Great Rock

*Sermon preached at the Profession
of Brother Charles, O.H.C.*

and a man shall be as an hiding place from the wind, and a covert in the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.

—Isaiah 32:2

EVERY MAN of every time in the search for the easy answer which identifies our eternal need, and the of his fellows, in such a way some human solution or some nation of human enterprise office. It was true in Isaiah's is true in our time. An alliance with Egypt will save us! Or, time, a leading role in for the U.N. is the best we provide for our own security the security of our friends.

as Isaiah's fate and destiny all man to dependence on tenity of his own soul, to lengthening of his faith in a to which man knew him- be called of God. To look the chaos of intrigue, the cess of human designing, call man back from these with in his God and in the

people of God whose strength is "quietness and confidence," and whose act of faith is in "returning and rest."

In that time and this, the man of faith is called from vain rushing from one human answer to an other equally vain human answer, and to stand still and know his God. To hear above the crashing debris of human failure on every side the anthem of the faithful wayfarers recorded in Isaiah 35.

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

"It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God.

"Strengthen ye the weak hands,
and confirm the feeble knees.

"Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you.

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

"Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

"And the parched ground shall become a pool, and the thirsty land springs of water; in the habitation of dragons, where each lay, shall be grass with reeds and rushes.

"And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the way-faring men, though fools, shall not err therein.

"No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there:

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Our present world needs such a faith . . . needs men of quiet confidence who, by their lives, both point to a way and walk it.

We need in our time, as Isaiah knew men needed in his time those of such faith and total dedication that they might be "a hiding place from the wind and covert from the tempest . . . as the shadow of a great rock in a weary land."

Surely the land is weary, and men by the thousands walking tremblingly in the way of faith give up their wavering struggle and succumb to human answers. Surely the tempest rages . . . the tempest of "dog eat dog and the devil take the hindmost" that silences men without hope always set in motion, to their own destruction. Surely the time is a dry time, such wells as man can see being weary of the bitter water of man's own enterprise, and the rivers dried up because their source was false.

In such a tempest, in such darkness, in such a blasted and weary society men of our time need, as Isaiah saw that men of his time needed, that greatness of personal stature in the lee of which the desolate can take cover: the strength of soul which enables man to stand as does a rock in the desert . . . over and around the rock the winds howl and the sands drift, but in the shadow of the rock there is respite, at least for a while, from the burning of the sun, the tender shoots take shelter from the wind, and behold an oasis has its beginning in the desert of our times.

It is out of deep concern for the world caught in a tempest large

its own making, in a dryness brought on by man's denial of the streams of living water, in a feariness and desolateness that moves more and more of the people of God to seek comfort in the realities of dope and alcohol, of selfish thinking and dissipating day dreams . . . out of concern for these I greet and salute the Order of the Holy Cross, and especially our newly professed Mother.

The life to which God has called you has strength in it that the world needs; the dedication and discipline by which you are ordered provides for you, and can provide, through you, to others, the confidence and surety the world cannot provide. The continuous life of prayer offered up here, and elsewhere, must be seen not only as the offering of the best of your own life but also as a continual intercession for those whose lives are cast in the midst of life's distractions.

By your life men whose lives are touched by you are richly

blessed; by your faith men whose roots are shallow, because their life is cast in stoney ground, find courage to believe again; by your guiding and your counsel men who find themselves torn by the tensions of divided loyalties are led to see how they can best serve God and again be whole.

God needs you both here in the quiet of your retreat and on the footpaths of the world. Man needs you both here in your retreat and on the footpaths of the world. The Church, the Body of Christ, needs you both here in your retreat and on the footpaths of the world. For the sake of your own spiritual integrity you must be at times here in your retreat, and on the footpaths of the world.

May you in the mercy of God find blessing in the increase of that ministry which is both His and yours. May lives be increasingly offered up in the fullness of His Service. May God in His love richly bless us all to His glory. Amen. ●

NEEDED AT HOLY CROSS MONASTERY

1. Woolen Blankets
2. Blue Willow-pattern Dinnerware
3. Vacuum Cleaners
4. 5 Oriental Rugs 6' 6" x 9' 6"

Dear John,

I have never written a letter like this. I find it most difficult to begin. However, I must explain something that has happened since we were last together. I hope you will understand what I am going to say and that nothing I say will hurt you too much.

John, I have met someone else. There, I have said it. I know this is terribly abrupt, but I find no other way of putting it. I have met someone else, John, and we have fallen madly in love. I just could not help it. You see, I did not know it was providential, John. I remember how you always insisted on the role of Providence in our lives; so I know you will understand. At least I hope you will, for now that I look back on our many talks I find it quite striking how very consistently Providence and you were in absolute accord.

I do not mean to reproach you, John, but obviously this new love could not have come into my life had you been all you claimed to be. You see, when I met you I had never been out with anyone else; you, John, were my first suitor. When I became engaged to you I thought all men were alike. In fact, you did nothing to make me suspect that you were not fully representative of all mankind. I truly hope this is not hurting you too much; still, while we are on the subject of your shortcomings, I must list a few things that undermined our love. I must mention first that my new love, significantly, won my heart by just being what he is and claiming no more than that. I wonder if you remember him; he says he once had business dealings with you, a long time ago, while you were working for Investitures Inc.? His name is Geoffrey.

John, you told me many fibs in the past and I am afraid you were more than naughty in that respect. You see, you emphasized the wrong elements in our future marriage by making yourself more important than the marriage. Also you would have cheated me by your obvious intention of selfishly claiming for yourself any children our future marriage might produce. Then again, you were downright untruthful and damnably irritating with your ceaseless pretensions of always being right and your admitted intention of making all the decisions for me. That last peculiar attitude of yours ended with my doing things not because they were right to do but because you said they were right to do. And really, the tantrums you would indulge in whenever I sincerely disagreed even on the slightest details were quite shocking. Indeed, I thought it a bit much when, after I had reproached you for your bossiness, you threw me out of my own apartment into that nasty cold hallway. Another thing, John, I have discovered that there are other ways of running a household than the way you were insisting was the only right way. There is no one way of doing things, nor is there any one right way that excludes all others. You see, John, it was not just the old problem of keeping up with the Joneses; it was the great and impossible problem of keeping up with you. Was it too demanding of me, John, to have expected you to pull your weight in our marriage and not just throw it around? There is something else.

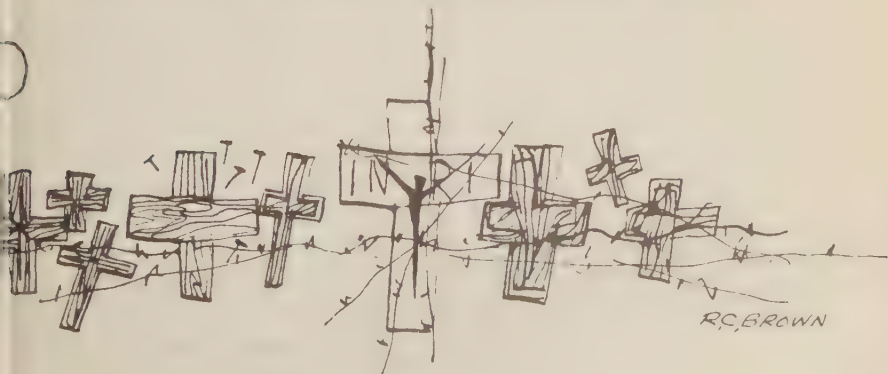
I have discovered, John, that you did not tell me all the truth about your past history and family background. You see, Geoffrey was quite loyal to you by insisting I evaluate you objectively from all angles, not just from your own. So I checked into your past history; I even visited several towns you claimed to have lived in and where you claimed your family had achieved the highest social standing. Yes, I went to Macedonia, and the townspeople there had never even heard of your ancestors; I went to Chalcedon and found that, though your family had resided there, they certainly were not the toast of the Four Hundred. As a matter of fact, the Greek restaurant-owner was quite vehement when I brought up your family name. Apparently some of your forebears put a tall order one day and then short-changed him on the bill. He could have taken it to law since your relatives had invaded the town hall at the time, and your grandfather was the presiding judge. I shall not repeat what he said, but you probably know already. I went to those other places you mentioned, and I blush to think of all the things you did not tell me about Canterbury, Worms, Augsburg, Geneva, and the rest. There were many things that were dishonest in our relationship, John, but perhaps it was not all deliberate on your part; so I must not go on and on about it. It is now a dead issue.

Needless to say, I have broken our engagement. And strange to say, the heavens have not fallen in on me; indeed, they are still above and brighter than before. I have found with Geoffrey a whole new outlook on life in general. You see, Geoffrey has shown me that all things are good and to be enjoyed; there is a 'joie de vivre' in our relationship that I could never have hoped to have with you. Perhaps this is best illustrated by the simple little fact that he is quite willing to let me sing in the bath tub, though I have told him my voice is not too good. He looks at it this way: better some voice than no voice at all.

Good-bye, John. I hope you some day may achieve the greater measure of joy that I have found with Geoffrey. I intend to be terribly happy in our little Elizabethan home — more so than in that huge pink palazzo I would have got lost in with you.

Sincerely,

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JOURNEY TO RUSSIA

by Charles Davis

LAST summer I made a 4,500 mile trip through the U.S.S.R. Many of my friends asked me why I bothered to spend vacation time in that country when more fun and pleasure could be had elsewhere. Perhaps the words of the former President of the United Nations, Mr. Malik, would best answer the question, "We do not see our fellow men enough. We do not know them. We do not recognize their souls. We do not meet them as person to person and, as a result, we only know our fellow men as moving animals, producing and wanting goods. The society that thus reduces man to the level of an economic animal and does not show active concern for his soul can never know peace."

Every one of us who have tried to contribute to international goodwill and mutual understanding between religious groups recognizes the truth of these terms. The brotherhood of man seems less a goal than an obvious condition of biological survival. Before we can ever hope to make the world safe for Western Capitalism or Soviet Communism or anything else, it had better be made safe for human life. Some of us may well ask of what use is stupend-

ous scientific advancement in the face of appalling starvation of the spirit. East and West alike need to rediscover that what emancipates a man from himself is a sense of spiritual values and the acceptance that, in the words of Seneca, "Homo res sacra homini:" man to man is sacred. The appreciation of this truth may be possible if one seeks knowledge through personal contact, and so I went to Russia.

In making that long and often tedious journey by automobile from Brussels to Zagorsk and speaking to ordinary men and women in the villages, I hoped to gain some understanding of their outlook, their hopes and their fears and to get to know the Russians as a part of the great commonwealth of human society. In common with so many of our people I had been uneasy with a vague fear whenever I thought about the Russians.

In retrospect the journey through the police states of East Germany, Poland, to Byelo Russia and finally into Great Russia itself has something of the aspect of a bad dream. Wearied by the great distances and the monotonous diet which often included onion tops, cucumbers, tomatoes

and sour cream for breakfast, saddened and disheartened by extreme poverty of Poland and a feeling of hopelessness in East Prussia, we arrived in Smolensk the morning of a clear and cool August day. Immediately great crowds of people gathered around the English automobile and children waved in a friendly manner. Their face revealed a shy welcome. A few bolder adults smiled broadly and revealed the stained-steel dentures which the government provides in its free clinics. On entering the hotel a young man approached us and in very good English welcomed us on behalf of her friends. "Good morning and welcome to Smolensk. Allow me to introduce myself. I am a student of the Institute of Pedagogy. My friends and I would be happy to show you the city after you have eaten and settled yourselves." Thus we met Ludmilla whose modesty and good breeding were a joy to us. We talked art and music and ballet and were delighted to find how much we had in common. But inadvertently I stumbled upon the information which I hoped I would not find. Ludmilla and her friend were chatting happily over their success in their examinations at the University, the last of which they had just completed. I expressed surprise that they would be examined on a Sunday. "Why not?" They exchanged glances. "It's a holiday, so we wouldn't be doing anything."

Isn't it unfair to those who

who want to go to Church?" I asked.

And their peals of laughter answered my question. Theirs was the same merriment that greets a completely ridiculous statement. I probably looked puzzled for they immediately explained, "But nobody goes to Church." And they laughed again at the idea. "Don't any of the students you know go to Church?" They again exchanged glances as they thought it over. "I don't know anybody, do you Tamara?" "No. You see Mr. Davis, everybody knows now that there is no God."

Almost with the air of a wise adult teaching a child Tamara explained that there were perfectly natural reasons for life. At one time, she pointed out, when the people in the U.S.S.R. were very poor and ignorant many did believe in the existence of God and did pray, but now things were better and they knew that such beliefs were mere delusions. With a desire to be scrupulously fair, she added, "I think that there are some very old people who still hold these superstitions, but I don't know anybody in Smolensk who does. Because it is all part of our history, we visit churches from time to time and on Easter we go to hear the wonderful music when the opera stars come from Moscow to sing. After all we have a great history and our art is superb."

"But," added Ludmilla, "In Moscow and Leningrad the position is different. Many visitors are in these cities so there the Churches

are used, but of our people, Christians are in the minority."

"How old is your mother, Ludmilla?" I asked.

"I believe she is 45."

"When she was a child did she learn of God? Has she mentioned that her parents spoke to her about God?"

"Oh no. I am quite certain that they didn't."

Obviously this then is not the first generation to have lost the faith.

"I suppose you realize that I am a Christian and that I not only go to Church but that I am a priest. Do you think that I am ignorant and superstitious?"

"Oh no!" They were horrified lest they had offended me. "You see, it is just our governments. Your government tells you these things, so it is natural that you should believe them." It would have been futile to insist that never in the course of my life had I ever been influenced in matters of religion by anyone in the government.

It was sad — these bright young faces before me — so confident they were right, and so unwilling to inflict any hurt on this man from the West with his outmoded ideas. For them religion was antiquated and had no more significance than the collection of ancient carriages and costly Faberge relics in the museums of the Kremlin. Later when I discussed this attitude with people in Moscow and Leningrad they agreed that I had made a fair

comparison and that less than one per cent of Soviet citizens have any interest in religion. Most claimed to be Marxist-Leninist realists. "That is our faith," they would say.

In Moscow I saw the Archimandrite Nicholas who is the secretary to Patriarch Alexie of Moscow. He is an impressive figure in flowing black robes and white headdress. I learned from him that although the State does not suppress religion they efficiently accomplish that end. I asked the Archimandrite what was the greatest problem for the Church in Russia. He replied unexpectedly, "Too much money." Under Soviet law all money received in collections and from the sale of candles can be spent on only two things: the maintenance of church buildings and the requirements of the liturgy, and the salaries of the priests. It may not be spent on any form of charitable work, on education or on publications. Consequently the priests of a city church may receive from 4,000 to 6,000 roubles a month. (The monthly earnings of a labourer are around 800 roubles.) Peoples are beginning to say: the clergy live on the fat of the land. One suspects that the motives for allowing the Church to accumulate so much money may well be Machiavellian. Certainly the present financial position of the Church creates many pastoral problems.

There are 21 places of worship in Moscow, not very many to serve a population of 8,000,000. When

ed a Russian gentleman about crowds which reportedly long the Easter services there, reminded me cynically that the operatic stars in Russia are demanded to sing at the services and that the greatest of them all was, in fact, Jewish.

The Protestant Church in Moscow is Baptist and the two ministers, Rev. Michael Zhidhov and Dr. Orlov both studied theology in London. Since there is no Baptist training college in Russia students must go to England.

That it requires great courage to profess Christianity in Russia is fully understood when we realize that no Christian may be a member of the Communist party. Without such membership any progress up the ladder of achievement is barred. Many church members such as Mr. Zhidhov and Dr. Orlov are in sympathy with the economic aims of the party but they reject the teachings of Lenin and Marx in religious matters.

Everywhere it is maintained that Russians may now worship freely. There is more freedom than in Stalin's time. However no religious schools are permitted and the building of new churches is impossible because of the critical housing shortage. The Bible has been printed in Russia only once in thirty years. That was in 1957 when 10,000 copies were printed on plates from the American Bible Society. There is little doubt that the Soviets have adopted a more tolerant attitude towards Christianity, but it is difficult to

escape the conclusion that it is because they feel it has ceased to exert any influence on the Soviet scene.

It is important to remember that whatever conclusions observers from the West reach about religion in the U.S.S.R. because of the vastness of the country, because of the language barrier, and because of the legacy of fear from the Stalin regime which still haunts the older people, it is difficult to get the whole picture.

It was during my talk with Ludmilla that I learned my most important lesson about the U.S.S.R. Ours is not a challenge of science or technology, it is a challenge of ideologies. It cannot be answered by making bigger and bigger bombs or sputniks. It can be answered only by a let-alone policy and mutual respect. I am firmly convinced that the Russian people do not want war any more than we do. It is obvious in their striving to build homes for their people, by their dedication to lifting themselves up out of the mud. A people who want war do not work 24 hours around the clock and spend billions of roubles to build 15,000,000 housing units in Moscow alone, if they think that their work will be in vain.

Once again, as many times before in the history of Christianity, the Church which is admittedly underground will grow and grow until such time as it may again bloom forth and when it does, as before, it will be the stronger for its struggle. ●

Gregory And The Greeks

*Last in the
series on Prayer in the
Early Church
by Sister Elspeth of All Saints*

AT THE time when St. Basil and his friends were at work in Asia Minor, the general standard of education there was probably higher than in the Western Empire. Many young men had been taught the Greek classics in school and a little philosophy; they knew the names of Plato and Aristotle, and rather looked down on the Christian religion. We can imagine some of them coming to Gregory and saying, 'We admire your Christ and His good life, but we have fine teachers of our own. They taught us that if we follow their guidance and keep our passions under control we shall come to the knowledge of the Truth, and see the Vision of Ultimate Being. Have you anything as good as that?' And Gregory would answer, 'O much more than that!'

For Gregory believed firmly, like Clement and Origen, that the Christian faith is a continuation, by the grace of God, of the teaching of the Hellenic philosophers and the realization of what they sought. Like missionaries to the higher pagan religions today, he had to do a work of translation — not of words but of ideas. There had to be a meeting of minds. He thus won for Christianity many who would not easily have ac-

cepted the ordinary Christian phrases. It came to be his mission to answer just such questions as this. A 'Catechism' of his is preserved, made for catechists, who sat around him and peppered him with questions about God, the world and life, much the same as young men ask today. He answered them patiently and not without humor, but very positively when he saw what they needed — and really wanted.

There is also a Letter to one Harmonius, who wanted to be a monk and asked how he could be a good one. Gregory's answer was, 'You have only to be a good Christian and you will be a good monk. Read St. Paul's Epistles and notice the titles he gives to Christ — the Truth of God, the Wisdom of God, the First fruits of the Resurrection, etc. Study them carefully and try to imitate Christ.'

One of his greatest gifts to his generation was a treatise commonly known as 'De Instituto Christiano,' or more fully 'Of the Contemplation of God and of the Discipline which leads thereto. Soon after Basil's death a delegation of monks from his monastery came to Gregory with a petition 'Will you write us something which can keep by us, explaining the proper attitude of superiors to subjects and of subjects to superiors, and giving us some exercise that will be a help?' Gregory's heart evidently warmed to this request. What could he wish better than to keep up the spirit of his beloved brother's work? He ac-

eed gladly, but asked, 'Do you
y know what you want? In
monastic life you are seeking
Christianity at its highest, that is,
knowledge of the Truth: and
means the contemplation of
and of His holy will. That is
goal you are striving for.

ou have come together into a
of fellowship after the manner
the holy apostles. You want to
r how to climb the path of
best virtue and thus become
worthy dwelling-place of the
Spirit: and then you will be
y for every situation that may

Gregory begins. But first let
set the background of the pe-
a. St. Augustine's description
the monasteries he knew will
us the key. In the larger mon-
ies the monks were divided
tens, each under a dean, to
n they were responsible for
daily routine. Every evening
deans brought their groups to
ace where the abbot would
them an inspirational ad-
s. 'They listen,' says St. Au-
ne, 'in a wonderful silence—
en only by sighs or sounds of
which however must not be
oud!' At such assemblies Gre-
's treatise might be read
d.

cannot be properly summar-
here. Its interest for us is that
ings out the perennial diffi-
of living in community, mon-
or otherwise. The only hope
ppiness or success is for each
ber to be content with the
e assigned by lawful and

competent authority. Much de-
pends on the superior, who must
be neither too severe nor too easy,
and wise enough to see where
each can best serve the interests
of all. The danger of the gifted is
pride; of the less gifted, discontent
or mutterings. All need true hu-
mility, love and the spirit of joyful
service. Vain are all ritual acts,
fastings or hymnody, without per-
sonal devotion aided by the grace
of the Holy Spirit. But in Gregory's
mind prayer is the sovereign re-
medy for all that is amiss. All vir-
tues are linked together in a holy
chain, but charity excels them all.
Everyone who takes his place joy-
fully among the brethren helps to
accumulate a spiritual treasure
which belongs to all. But those
who pray most contribute most.

This is a very scanty summary.
But the treatise has a curious his-
tory. It seems to have been quite
popular through the monasteries
of Syria till the author's name was
forgotten. At last it fell into the
hands of a zealous abbot, who felt
it was just what he wanted, but
too condensed. He cut it up into
sections and added numerous il-
lustrations and metaphors and
verses from Scripture. Then to re-
commend it he gave it the name
of an Egyptian hermit, St. Macar-
ius. So it remained. Not till the
present century did patient Ger-
man scholars give it back to Gre-
gory of Nyssa.

The 'pseudo-Macarius' really
meant this for a compliment to
the original author. He is quite as
keen as Gregory on the subject

of prayer. What kind of prayer? All the writers here discussed use the same word — 'Contemplation.' But they do not always seem to mean quite the same thing.

This may be a good place to notice that so many of them ask what St. Paul meant by saying, 'Pray without ceasing.' St. Basil in his monastic Rule suggested that this might be achieved by frequent ejaculations and by constant struggle against distractions; and yet he knew there was something better than this. Cassian reports a long discourse of Abbot Isaac on the same subject. Isaac has certainly solved the problem for himself, but he does not make it clear for others. Germanus, Cassian's friend, thanked him politely, but was evidently not satisfied with the idea of continually reciting, 'O God, make speed to save us; O Lord, make haste to help us.'

Is it presumptuous for us to pass the question back to St. Paul himself? He does not classify prayer closely, but he gives us grand illustrations out of his own practice. He was a great man of prayer, and when he said, 'Pray without ceasing,' he was certainly not using a mere rhetorical phrase. He used many forms of prayer. He makes definite petitions for himself and his friends; his intercessions are earnest, yet make it clear that he is not asking the Almighty and most gracious to do what he wants — rather he is seeking to make himself willing to do what God wants. In Ephesians

3:14 he has a perfect model of intercession, rising finally to pure contemplation of the Divine Glory.

As to thanksgiving and adoration, there is nothing so magnificent in literature as the first chapter of Ephesians. But while these thanksgivings are absolutely concentrated upon God, while he could carry them in his heart for long periods of time and could help us to echo them after him, there are greater moments when he shows us the background of his whole life and its unceasing unity with the Divine mind and purpose, as the source of 'prayer without ceasing.'

Take and read slowly the third, fourth and fifth chapters of 2 Corinthians. Read chapter three, as it discloses the revelation of the glory of God in the heart of man, until you come to verse 18, 'Till we all, with open face beholding (or reflecting, it does not matter which) as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, as from the Lord the Spirit.' Note how he is moving into the imagery which all the great New Testament mystics share — the imagery of Light. Pass on — 'Seeing that it is God who said, Light shall shine out of darkness (Genesis 1:1) who shined in our hearts to give the light of the knowledge of the glory of God in the Face of Jesus Christ.' Not ours, but the gift of God in Jesus Christ, offered to all. But — 'We have this treasure in earthen vessels, that the exceeding greatness of the power

be of God, not from ourselves
pressed on every side, yet not
lightened; perplexed, yet not
despair; always bearing
out in the body the dying of
s.' Always, always, His life,
death going on in us. The pro-
never ceases; 'wherefore we
not.' The outward body may
ay, but the 'inward man is re-
ed day by day.' Never has
one showed so triumphantly
the process of grace goes on
human flesh. This, this is his
ayer life, which he believes is
sible for us also, if like him we
not on the things which are
n, but on the things that are
seen — the 'things that are
nial.'

For what is prayer after all —
kind of prayer? It is not words,

but seeing — looking upon the
glory of God. It is the direction of
our whole personality to God —
our whole personality, the center
of that conscious life which He
gave us — to grow day by day
into His likeness. It is not meas-
ured by length of time, but by
the intensity of our awareness of
the Presence of God. It is not
worked up by adding one kind
of prayer to another, till the whole
day is filled by it, and there are
no gaps left between. It is the
source of all prayer, and all other
kinds of prayer grow out of it.
Their strength grows out of the
intensity of our awareness of God.
As Irenaeus told us at the begin-
ning, the reality and fullness of
man's life depend upon his vision
of God.



Santa Família

SUPPLEMENT TO THE SUPPLEMENT III. VOTIVES

Bonnell Spencer, OHC

THE PROPOSED Supplement to the Prayer Book includes none of the votives for special occasions traditionally provided. They may not be needed very often, but when they are, an appropriate set of collect and lessons is preferable to the adaptation of proper appointed for some other occasion. Even when, as in 5 below, the lessons are already in the Prayer Book, it is a great convenience to have them printed together in one place for the votive.

1. For Unity

Collect for Whitsun Tuesday. PB p. 185.

Epistle: Eph. 4:1b-13. Walk worthy of the vocation . . . fulness of Christ.

Gospel: John 17:11b-23. Holy Father, keep . . . as thou hast loved me.

2. For Missions

O GOD, who hast made of one blood . . . (The first for Missions, PB p. 38)

Epistle: 2 Cor. 5:14-21. The love of Christ constraineth . . . righteousness of God in him. The basic motivation for Christian Missions.

Gospel: John 1:35-42a. John stood, and two of his disciples . . . brought him to Jesus. The first following of Christ eventuates immediately in Missions.

3. For Peace

ALMIGHTY Lord and everlasting Father, who wouldest have the kingdoms of the world become the kingdom of thy Son Jesus Christ. Bestow thy blessing, we beseech thee, upon all who labor for peace and righteousness among the nations, that the day may be hastened when war shall be no more and thou shalt take the nations for thine inheritance; through the same . . .

Epistle: Jam. 3:17-4:3, 5-10. The wisdom that is . . . shall lift you up. That the ultimate cause of war and source of peace is spiritual is here emphasized.

Gospel: John 14:23-28. Jesus answered . . . Father is greater than I.

Or, especially in time of war John 15:13-20. Greater love hath no man . . . keep yours also. It seems unnecessary to have a separate votive for time of war. But the first Gospel above emphasizes that peace be maintained only by submission to God's will; the second, the need to suffer for one's faithfulness.

4. For the Guidance of the Holy Spirit

This is designed to be suitable not only for the opening of Conventions, conferences, etc., but for guidance to particular projects or persons as well.

Collect: the alternative for Whitsunday, PB p. 182.

Epistle: Rom. 8:4b-11. Walk not after the flesh . . . dwelleth in you.

Gospel: John 16:12-15. Jesus said, I have yet . . . shew it unto you.

For Christian Family Life

these were ever incorporated in the Prayer Book, the votive for Marriage would be included. But one for other occasions in some aspect of family life in the intention of the Eucharist would also be useful.

GOD, who in the earthly Family art our only-begotten Son hasten to us the exemplar of family life. Mercifully grant that the families in which thy people dwell may manifest a like spirit of mutual reverence and love; through the same . . .

Epistle: Col. 3:12-17. Epiphany 1, PB p. 116.

Gospel: Luke 2:41-52. Epiphany 1, PB p. 110.

For the Sick

It is important to have collects designated for the various classes of sick persons for whom votives may need to be offered. These are not designed primarily for sickroom celebrations, but for use in the church. The sickroom prayer would be retained in the Communion of the Sick.

General. O HEAVENLY Father, watch, we pray thee, over our sick servants for whom our prayers are offered, and grant that they may be restored to the perfect health which it is thine alone to give; through . . .

For Healing. O ALMIGHTY God, who art the giver . . . (PB p. 597.)

For one about to Undergo an Operation. O MERCIFUL God, give life and health . . . (PB p. 597,

but not the one so designated there. At an intercessory votive in church a prayer for those who administer healing gifts seems more appropriate than one concentrating on the patient's fear. In the sickroom itself the latter might be useful.

d. For Those in Mental Darkness. O HEAVENLY Father . . . (PB p. 598.)

e. For the Disabled and Aged. O MERCIFUL God, and heavenly . . . (PB p. 45.)

f. For the Dying. O SOVEREIGN Lord . . . (PB p. 319.)

Epistle: Jam. 5:14-16. Is any sick among you . . . availeth much.

Gospel: Mark 1:28-34a. The fame of Jesus spread . . . cast out many devils. In view of the exaggerated claims made by some faith-healers, St. Mark's Gospel should be used here, since it alone says that 'all' the sick were brought to Christ and he healed 'many.'

Or, if there be small hope of recovery: Matt. 24:42-47. Watch therefore . . . rule over all his goods.

7. For the Faithful Departed

In addition to the proper At a Burial, it would be useful to have a votive for memorial requiems. O ALMIGHTY God, we remember thy faithful servant(s) N., . . . (PB p. 598.)

Epistle: 2 Cor. 4:16-5:4. Though our outward man perish . . . swallowed up of life.

Gospel: John 5:25-29. The hour is coming . . . resurrection of judgement. ●

COMMUNITY NOTES

Right after Thanksgiving Fr. Superior left for his visitations to Versailles and St. Andrew's. Bishop Campbell attended the meeting of the House of Bishops earlier in the month at Dallas, after which he also visited St. Andrew's School.

Back in October Fr. Terry and Fr. Smith returned to their college days, when they conducted a Mission to the Episcopal Students at the University of California in Los Angeles. It was an exciting and challenging week of nightly talks in the students' chapel of St. Alban's parish, followed by questions and discussions until the 'wee hours.' The Fathers were assisted by Sister Ruth Barbara and Sister Francesca of the Sisterhood of the Holy Nativity. Every day the Fathers and Sisters were involved with student activities, visiting on the campus, dining with Faculty members and joining the students in their fraternities and sororities for meals and further discussions. One of the immediate results was the forming of an enquirers class for some twenty students who come to the Mission calling themselves agnostics or atheists. Because of the interest stirred up over this Mission by a University Professor who chose this time to make an attack on Christianity, the majority of those attending the Mission were non-churchgoers. And thanks to this unsolicited publicity, TIME Magazine sent a couple of reporters to cover the story of the Church's impact on a modern state University.

In November, Schools of Prayer were given by Fr. Tiedemann at St. John's, Ancaster, Ont., and by Fr. Hawkins at Christ Church, Stanhope. Children's Missions were given by Br. Francis at Calvary, Syracuse and Christ Church, Rochester, N. Y. Fr. Parsell gave talks on Liberia at several places. A Retreat at the Convent of St. John Baptist, Mendham, N. J., was conducted by Fr. Turkington.

Bolahun

Sister Felicity, CHN, has returned to Bolahun from regular furlough, and a new Sister, Sister Mary Prisca, CHN, has come to join the staff. Sister Mary Prisca was life-professed in October.

Miss Alice Clark, RN, of Providence, R. I., has arrived at the Mission. She is the first nurse we have had on the staff. She has had training in midwifery and will take charge of that department. The native midwives will work under her supervision.

Another newcomer is Mr. Ed Fox of Georgia. He will become a Companion of the Order and will be stationed at Vezala with Father Besson. This will make it possible to have Vezala station organized on the line of a subordinate house, where the Religious Life will be regularly observed. We ask you to remember both Vezala and Bolahun in your prayers as places where there are Houses of the Order. The establishment at Vezala must of necessity grow gradually, but we are now able to carry on the work of a permanent foundation already begun there under Fr. Milligan.



Mary Ann Skinner has returned from South Carolina from her two-year tour during which she was teaching at the high school. The Rev. P. Crowther has also returned from Georgia after being stationed at Savannah and at Vezala. His special contribution was in the medical field at Savannah and in carrying forward the work of healing, teaching and preaching at Vezala for the last six years.

Order of St. Helena

The intercessions this month were for prayers for our "absent Sisters." This was a "rest" and "mission" month for several of them. Sister Clare and Sister Joan each gave Quiet Days in Louisiana and New York respectively. Sister Grace gave the Children's Mission and several talks on Religious Life in Connecticut. Sister Bridget visited St. George's Church, Schenectady, N. Y. and spoke of the new Chapel and on the Religious Life. Thanksgiving weekend, Sisters Grace, Elisabeth, and Bridget conducted a Seminar on **The Liturgy of the Academic Community** sponsored

by the Christ the King Foundation. The novitiate also went on two "field trips" this month, both to New York City. They visited the Sisters of St. Margaret and saw their work on the lower east side at St. Augustine's and St. Christopher's, Chapels of Trinity Parish. The other trip was to the office of the National Council at "281."

We have almost come to the end of an era: The days when the Chapel was built. Since May, we have watched and admired the skill of the workmen and listened to the rap and the whirl of their tools. Now all but a few touches are completed. The contractor's shed has been dismantled. The first week in December the builders will be finished, and on the 15th the Altar arrives. Then we move in. We are in that nostalgic interlude between the end of one endeavor and the beginning of another — sorry to see the end of the old but eager for the new.

The new Chapel will contain two beautiful relics. Our holy water stoup is an antique mortar which was pre-

sented to us by Sister Paula's father. Over the years, it has attained the rich glow of alabaster, which we thought was because of the frequent use made of it for grinding chemicals. Now we learn that its owner was Judge Creed Taylor, a friend of Thomas Jefferson. The Judge used the mortar to crush mint for Jefferson's juleps. Both the Sisters and the donor agree that it is now being put to an ideal use.

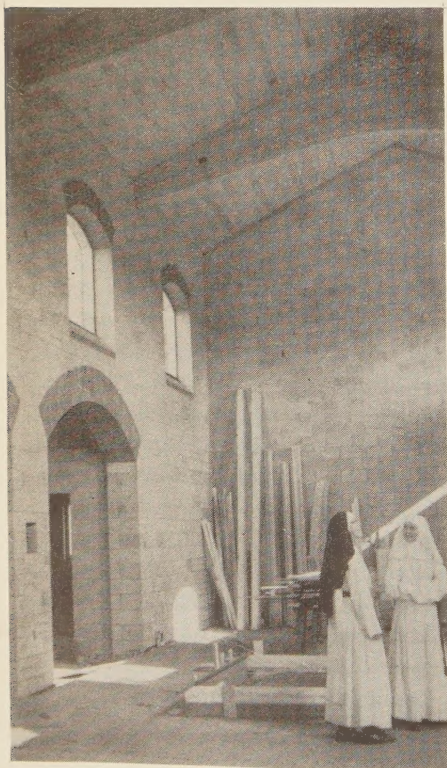
This fall, when Father T. J. Williams returned from England, he brought with him a present to us from the Sisters of Ascot Priory. It is the cross Dr. Pusey kept on his study table, before which he often celebrated the Eucharist and heard con-

fessions. This very holy relic is to be placed in our confessional where the words, "I confess to God Almighty, to blessed Mary ever-Virgin . . . to all the Saints and to the Father . . ." will again be poured out before it.

Versailles

The Current Events Club at Margaret Hall School had a busy schedule the week before the national presidential election. On Thursday, November 4th, they put on an informal debate for the school. Four girls spoke on each side, and answered questions from the floor afterwards. The school did no organized balloting, but the Newsletter published an unofficial tally which gave Nixon a five to four majority. The day after the debate the members of the club went to Transylvania College in Lexington to represent Italy at a model United Nations Assembly meeting, made up of high school groups from all over the state. The evening of the election the group went en masse across the street to watch the television presentation of the returns as they came in, while next door in the convocation kitchen the Sisters listened to the radio reports and sipped the hot mulled cider that traditionally graces the quadrennial event.

The last Saturday in October the Alumnae Association gave a tea at the University of Kentucky Canterbury House for the benefit of the school scholarship fund. It was a pretty party, and a happy meeting of our present school family with the alumnae at the University and in the vicinity. ●



JANUARY APPOINTMENTS

January

- 7-14 Sr. Joan. Atlanta, Ga. Children's Mission.
- 8 Fr. Turkington. Schenectady, N. Y., St. George. Sermon.
- 9-11 Sr. Elizabeth. Aiken, S. C., St. Thaddeus. School of Prayer.
- 14-21 Sr. Joan. Savannah, Ga., St. Paul. Children's Mission.
- 15 Fr. Turkington. Hartford, Conn., Trinity College. Sermon.
- 17 Fr. Harrs. Albany, N. Y., Grace. Confessions.
- 22-25 Fr. Tiedemann. White Plains, N. Y., Grace. School of Prayer.
- 22-27 Fr. Spencer. San Antonio, Tex., St. Paul. Mission.
- 22-24 Sr. Joan. Charleston, S. C. Visit with Associates.
- 29-31 Fr. Spencer. Dallas, Tex., St. Thomas. Mission.

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Committee for Church Union in North
India and Pakistan. Published by the
Christian Literature Society, Madras.

CHURCH UNION NEWS AND VIEWS,
February, 1960, Organ of the Negotiating
Committee for Church Union in North
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Barnabas, Kharar, Dist. Ambala, India.

CHRISTIAN HANDBOOK OF INDIA,
1947-49, 1959

THE LAMBETH CONFERENCE 1958,
S.P.C.K., Seabury Press.

THE CHRISTIAN SACRAMENTS, by Oliver
Chase Quick, D. D. Oxon, Nisbet & Co.,
London.

BOOK REVIEW



ENT — Its liturgical significance.
Patrick Cowley. Faith Press &
House-Barlow, 1960 Pp. 87. Paper

is book brings out the real mean-
of Advent. Prime-movers in the
gical Movement will be grateful

to Prebendary Cowley for his plea to
put the emphasis on the preparation
for the Second Coming rather than
on the Nativity of Jesus Christ.

In the appendices his scholarly
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prayers help us to appreciate them
more. There is also a good biblio-
graphy.

— W.E.H.

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